

The People and The Policy ;

OR,

OURSELVES,

AND

WHAT IS EXPECTED OF US.

BY

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THE PEOPLE AND THE POLICY.

"Ephraim is the strength of my head ; Judah is my lawgiver ;" is twice repeated in the Divinely-inspired prophecies. (Psalms lx, 7—cviii, 8.) The question is, who are the people of "Ephraim" here referred to, as being "the strength of the head" of our Creator ? (In contradistinction to the Jewish people, who are described as being merely his lawgiver.)

It is of course the people who have manifested the creative faculty far beyond all other people upon earth, and who have taken the lead in all modern progress ; in creating railroads, steamships, telegraphs, and the great multiplicity and variety of manufactures generally, (all of which are evidently creations of the human mind ; even as the varieties of animal and vegetable organism are creations of the Divine mind.)

It thus becomes manifest that it is the British people who have abundantly proved themselves to be "the strength of the head" of our Creator ; in giving to the world modern progress ; as certainly as the Jewish people have proved themselves to be his "lawgiver ;" in giving to the world the Ten Commandments, "the law and the prophets," and indeed the whole of the Bible.

The British people have also manifested themselves to be the predicted "Ephraim," inasmuch as they have already inherited, and are now actually in possession of, "the birthright," or "double portion," to which "Ephraim" is entitled, as the "first-born" to our Creator, (among all the nations, at this time,) as declared in the ancient prophecies, "I am a Father to Israel ; and Ephraim is my first born."—Jeremiah xxxi, 9.

The two foremost nations of the earth (Great Britain and the United States) are the "double portion," which the British people have already inherited, and of which they are now actually in possession ; for though Great Britain and the United States

are two distinct powers, or nations, the dominant race in both countries is the British race; consequently the same race, or people, are now actually in possession of both countries, and are thus manifestly the predicted "Ephraim," who is recognised as the "firstborn" to our Creator, (among all the nations of the earth) and is therefore entitled to the "double portion."—Jer. xxxi, 9.

Now that we have certainly found out that it is the people of Great Britain and the United States who have thus proved themselves the most worthy to be described as "the strength of the head" of our Creator; the question is, what grand common policy should be accepted as well worthy of the earnest support of a people so pre-eminently distinguished and blessed by the Almighty, as these two foremost nations of the earth unquestionably are, in comparison with all other nations?

The least that might reasonably be expected of such a people, is that they should combine in a common policy to abolish warfare at once, and for ever; by means of a Supreme International Tribunal, that so the long-predicted "Kingdom of God" upon earth may become an accomplished fact at last, and the dominion of "mercy and truth . . . righteousness and peace" prevail over the whole world.

Are all the people who claim to be Christians, in Great Britain and the United States, mere hypocrites? "If not, why don't a few of them at least attempt to do something, in real earnest, in favor of "the Kingdom of God" upon earth? When they pray to God, "give us this day our daily bread," they wisely prove their earnestness in so important a matter by exerting themselves to fairly earn the necessities of life for themselves. If their pretending to pray to God, "Thy kingdom come," is not sheer hypocrisy; why don't some of them, at least, exert themselves correspondingly for so extremely important and beneficent a purpose?

Many may be disposed to say that it is quite hopeless that our efforts should avail anything at all, in a work so world-wide in its scope. In reply, I ask, what right have people claiming to be Christians to consider any of the declared purposes of God to be hopeless? Are not all Christians called upon to work continually in "faith and hope," and if they practically declare that they have neither faith nor hope in the express promises of God, what

right have such people to attempt to deceive themselves or others by claiming to be Christians at all? When any such claim is thus clearly proved to be a most transparent hypocrisy.

If there are any claiming to be Christians, who are not mere hypocrites, they have a good opportunity now to prove their sincerity and earnestness, by coming to the help of the man who has already for a whole generation of more than thirty-seven years, persistently and faithfully acted in accordance with the exhortation of Jesus Christ, "Seek ye first the Kingdom of God and His righteousness," etc. The so-called Christians in the foremost nations of the earth should be ashamed to allow such a man to continue still quite "alone" in so pre-eminently excellent a work, in the service of God, for the benefit of man.

Should any ask, what would you have us do? I answer, protest of course, against the prevailing "luke-warmness," indifference and hypocrisy, and prove your own earnestness by abundantly seconding the efforts of the man who has already been in the field a whole generation in advance of all other men.

Should it be further asked, what grand practical result is ultimately to be accomplished by any such course? I reply, were such a man to be now fairly seconded by a few others who would prove their earnestness and sincerity by sacrificing a fair proportion of their wealth in the honest effort to accomplish so grand a purpose (with all the special understanding and experience, the natural result of so long continued effort in one direction), such a man would, doubtless, soon contrive to cause a considerable number of the worthiest among men to become thoroughly interested in the establishment of a Supreme International Tribunal, which would ultimately become so universally recognized, as to henceforth leave the nations neither excuse nor occasion for war. Thus war, or the liability to war, with all the overwhelming expenses now attending it (which is perhaps the one most intolerable evil of the present day) would be abolished at once, and forever. What grander, or more beneficent, practical result than this could reasonably be hoped to be accomplished by the men of our day?

All those claiming to be Christians, who know of me, and of my long-continued efforts; and, having the means to help me in my grand humanitarian work; still refuse or neglect to do so; will be henceforth branded before God and man as hypocrites; and

they will most certainly and justly "have their portion with the hypocrites" in the coming judgment, unless they quickly learn to act more consistently with the profession of a religion which requires the exercise of "faith, hope, and charity," [or that divine regard and consideration for the welfare of human beings, which is meant by the Greek word sometimes translated "Charity," and sometimes "love."]

Those who willingly, nobly, and generously devote a fair portion of their wealth now, for the purpose of introducing "the Kingdom of God" upon earth, with the least possible delay, will fairly and justly earn for themselves the greatest possible advantages in this life, as well as every possible advantage also immediately this life is relinquished in favour of the vastly superior spiritual or eternal life which awaits them hereafter: for their conduct will prove before God and man, that their souls are in sympathy with the beneficent purposes of our Creator, and that consequently, they may easily and appropriately be occupied hereafter as agents, or angels of the Divine Will:—that therefore this decision or judgment in their favour is not a mere arbitrary decision or judgment, but is "true and righteous," and in accordance with that which is inherent in the very nature of things.

"The Revelation" declares plainly enough that Christianity should ultimately produce "a man-child, who was to rule all nations with a rod of iron."—Rev. xii, 5. And again, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers. . . . To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. . . . He that overcometh shall inherit all things, and I will be his God, and he shall be my son."—Rev. ii, 26, 27; iii, 21; xxi, 7.

These quotations show very clearly that it was foreseen that someone would ultimately "overcome" so as to attain to the knowledge of eternal truth, "even as Jesus Christ also overcame," eighteen centuries ago; and that whenever this happened, such a man would "rule all nations with a rod of iron," or with an irresistible control; so that we should then have the universal righteous government; or, "the Kingdom of God" upon earth,

which all Christendom is supposed to have been praying for during the past eighteen centuries.

It is a remarkable fact that modern progress has already actually brought all nations close enough together to make the predicted universal government physically possible ; but the question is, where is the man (or the "man-child" predicted) who possesses the requisite intellectual and moral force to cause all the various nations to become subject to one general control ?

Why shouldn't the nations now become subject to law as well as all other corporations, for "all nations" are certainly close enough together now to enable us to compel the most powerful nation to respect the law. Should it be said that no satisfactory (and generally recognized) International law exists at present. Then, why not cause chosen representatives from "all nations" to meet together, and agree upon such laws as may be considered absolutely essential to the continued preservation of the general peace of the whole world from generation to generation ?

Should any ask how a powerful nation (like Russia for example) might easily be made subject to the control of the law ; should such a nation (in defiance of International law) break the peace of the world by making war upon another nation ? I reply that in such a case the sovereignty of the offending nation would be declared forfeited at once ; and a number of petty sovereignties would be immediately established in its place—thus, such a nation would very soon find itself "broken in pieces as a potter's vessel," and thenceforth quite powerless to seriously disturb the peace of the world. Nations, who desired still to exist as great powers, would of course naturally hesitate before incurring such a penalty, which a combined world would be compelled to inflict without delay, at all costs, to secure the requisite respect for International law.

It must be well understood, however, that it is unreasonable to expect to have the incalculable advantages of such a general government without any cost whatever. All governments appear to be very costly ; but experience proves that it would be much more costly to attempt to do without any government at all. The British Government, for instance, costs about four hundred million dollars, (\$400,000,000) every year, or more than a million dollars every day ; yet costly as it is, it appears to be well worth the money ; and it would be considered sheer madness to attempt

to manage it without it. When the nations agree upon erecting a Supreme International Tribunal, of course such a general government will necessarily be costly ; but when its great benefits are once experienced, the nations will then no more think of ever again trying to manage without such a general government, than the British people would ever think of trying to manage without the British Government.

It thus becomes evident that there are three absolute essentials to the establishment of the predicted universal righteous government, or "the Kingdom of God" upon earth. First, it is absolutely essential that the nations should be brought close enough together for the purpose, as they now already actually are, by means of modern progress, railroads, steamships, and telegraphs, etc. Secondly, it is absolutely essential also that some one (such as the predicted "man child") should possess the requisite intellectual and moral force to cause him to become the common representative of unity and order for "all nations ;" so as to begin to establish the principle of the general government in the first instance, which, when once firmly established, and generally recognized, would of course contrive somehow to go on itself, as it were; as do other institutions, that are found to be convenient, and indeed, indispensable, when once we have experienced their advantages.

Suppose my thirty-seven years' work should have caused me to become better qualified than any other man to fulfil the prophecy concerning the predicted "man-child," so as to be chosen for the common representative of unity and order for "all nations ;" the second absolute essential to the establishment of the predicted universal righteous government, would thus be already supplied, and it would need only now that the third absolute essential should be forthcoming without delay, and then we might immediately realize that the predicted "Kingdom of God" upon earth had at last suddenly become an accomplished fact.

The third absolute essential to the establishment of the predicted universal righteous government is, of course, the wealth requisite to establish and maintain such an overwhelmingly beneficial institution upon earth. There should be no difficulty whatever in raising the funds required for this purpose, if someone would only make a beginning ; but when no one makes a beginning at all, of course no progress at all is made in the matter ; though

the progress might otherwise be as that of the rolling snowball so rapidly becoming the great avalanche.

There are three exceedingly good reasons also why people should begin immediately to provide the funds requisite for this purpose:—the *first* is, because inexcusable delay might easily result in the whole civilized world being desolated within a few months at any time now; should the nations unfortunately become entangled in a war which might as easily now become general over the whole world, as a fire might spread over a whole city; and by means of our modern weapons of war, the bulk of the accumulated wealth of the whole world might thus be destroyed within one single year; not to speak of the enormous loss of life, and the frightful amount of suffering that would be incurred in the terrible process. This consideration alone should be sufficient to induce many to immediately devote a fair proportion of their wealth in the effort to avert so terrible a calamity to which "all nations" are unquestionably liable at any moment now.

The *second* exceedingly good reason for immediately beginning to devote a fair proportion of wealth for this purpose, is the shortness of human life. Someone must certainly fulfil the prophecy concerning the predicted "man child," so as to fairly represent intellectual and moral force, that he may be the chosen representative of unity and order for "all nations" at this time. For more than thirty-seven years I have already been working for this purpose; spending years in England, and years in the United States, and also in Syria, having crossed the Atlantic ten times, and having been twice to Syria; but I never yet met any man who understood our Creator, or the eternal life as I do; or the wonderful revelations which the words of the Bible are capable of making known to us, as I certainly do; the writings also of the most prominent men of our day, whether scientists, clergy, or the so-called philosophical writers, prove to me clearly enough that the comprehension of the ablest men of our day is still very limited, and that I certainly am as much in advance of them in understanding and comprehension, as the young oak tree (just beginning to take root in the earth) is in advance of the acorn in natural growth; or as the human comprehension is greater than that of any other animal. This fact convinces me that it must be I, myself, who am the predicted "man child" which Christianity was ultimately to produce, and whose intellec-

tual and moral force is now so absolutely essential for the chosen representative of unity and order for "all nations."

Other men, of course, will naturally be disposed to consider all this as merely the result of conceit, or illusion, on my part; but, under the circumstances, they are not justified at all in jumping at any such conclusion; especially when it is so easy to test the matter satisfactorily by getting some of the ablest men to discuss with me such questions as I claim to understand, before the most competent audience that this city or country (or any other city or country) can provide. Until this is done, of course I shall continue to consider that I am certainly the one man most needed for the best welfare of the whole human family at the present time, and as I happen to be sixty-three years old next Easter day, (6th April, 1890) there now remains to me but about the tenth part of what is generally considered to be the term of the natural life of man; consequently, if I am to be of any important service to the human family generally, during my natural life, there is evidently not much time to be lost now.

Should my natural life terminate before "all nations" generally are induced to recognize a Supreme International Tribunal, (that all excuse or occasion for war may cease from thenceforth), I feel certain that the whole civilized world will be desolated by warfare and anarchy, in the impending crisis, in accordance with the solemn warning in the very last words of the ancient prophecies, "Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord, and he shall turn the heart of the Father's to the children, and the heart of the children to their Father's, (that is, turn the heart of God to man, and the heart of man to God) lest I come and smite the earth with a curse."—Malachi iv; 5, 6.

"The great and dreadful day of the Lord" is simply the grand crisis now impending, in which intellectual and moral force must gain the ascendancy over mere brute force, or physical force—The Hebrew word "Elijah" means "Jehovah is my God," and is consequently merely another name for the predicted "man child," who is also called "Michael," which means "who is like God."—Rev. xii, 5-7. The threatened "curse" is simply the anarchy and desolation over the whole earth, or the inevitable penalty of persistently refusing to be favorably influenced at this time by the predicted "man child" who is now prepared to "rule

"all nations" by intellectual and moral force. A Supreme International Tribunal being substituted for the arbitrament of war.

This explains clearly enough how it is that the shortness of human life (or of the natural life of such a man as myself) is the *second* exceedingly good reason why people should begin immediately to devote a fair proportion of their wealth for the purpose of establishing the universal righteous government, which the predicted "Kingdom of God" upon earth implies. The *third* exceedingly good reason for doing this is, because those who now devote a fair proportion of their wealth for this purpose will thus gain a special interest in "The Kingdom of God" upon earth, and may thus take the first step towards proving that they are among "the meek" (in the sense that Jesus Christ and Moses are said to have been meek) concerning whom Jesus Christ says, "Blessed are the meek, for they shall inherit the earth," intimating very plainly that a time would certainly come when the supreme authority over "all nations" shall be in the hands of those who will represent intellectual and moral force, for they will not gain the victory by "the sword," (or by physical force,) neither will they maintain their ascendancy by "the sword," but by their superior intellectual and moral qualifications.

Moreover, those who will thus fairly prove themselves worthy to "inherit the earth" in this life, will not lose their inheritance with their natural life, but will continue to "live and reign on the earth [as angels of God] for a thousand years," (Rev. v, 10-xx, 4) until the human family will be prepared for the predicted heaven upon earth; (described in Rev. xxi. 3, 4,) when of course we shall all be glad to leave "the kingdom and dominion," etc., upon earth chiefly in the hands of those then living upon the earth who shall prove themselves the most worthy: we, of course, being then qualified for much higher occupation, even as Jesus Christ (and those "144,000 spirits of just men made perfect," who are called "the first fruits unto God and to Christ," and who have already lived as angels of Jesus Christ for the past eighteen centuries,) will be well pleased to give us "the kingdom and dominion," etc., now, as soon as we are qualified to take it, and hold it. Rev- xiv, 1, 4.

Many, who cannot disprove my statements, still choose to condemn me and my work, merely because of a seeming lack of success, or satisfactory result. If such men consulted the Divinely inspired prophecies, they might perceive that it was foreseen

that it would be precisely as it is upon this occasion. Someone is represented as calling to the nations at this time, saying, "Listen, O isles, unto me, and hearken, ye people from far, the Lord hath called me from infancy . . . and he hath made my mouth like a sharp sword . . . and said unto me, thou art my servant . . . in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord, that formed me from infancy to be His servant, to bring Jacob again to Him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And He said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the nations, that thou mayest be my salvation unto the end of the earth."—Isaiah xlix, 1-6.

This quotation makes it evident enough that the same man who seemingly has "laboured in vain, and spent his strength for nought, and in vain," (though "his judgment is with the Lord, and his work with his God,") meets ultimately with the greatest possible success, and produces the grandest possible results at this time, insomuch that, "to raise up the tribes of Jacob and to restore the preserved of Israel," is considered but "a light thing" in comparison.

I have already shown clearly that the British people, or the dominant race in Great Britain and the United States, is one of "the tribes of Jacob" (here referred to), and the one also that inherits "the birthright," and the "double portion," being descended from the Patriarch "Ephraim;" who also inherits the original "blessing" to Abraham, that he should be "the father of many nations;" therefore, it is predicted also that "Ephraim (should) become a multitude of nations."—Gen. xlviii, 17, 19, and it is a most remarkable fact that the British people are now rapidly fulfilling this prophecy; for they are colonizing very much more than any other people, and are already laying the foundation of "a multitude of nations" in North America, Australia and Africa, etc.

The nations of Christendom generally are the descendants of "the ten tribes of Israel," commonly called "the ten lost tribes," as they were "lost" to history about a thousand years before "the

decline and fall of the Roman Empire ;" when their descendants appeared again as "barbarian hordes from the north," conquering the greater part of Europe, and proving their superiority over heathen races by accepting the Christian religion, though it was the religion of the conquered people ; and by laying the solid foundations of the various nations of Christendom ; retaining possession also of all Christendom generally for more than a thousand years, even to this day.

The races which compose the various nations of Christendom are evidently superior to all other races upon earth, the fact that they are descended from "the ten tribes of Israel," sufficiently accounts for this manifest superiority ; for the writings of "Moses and the prophets" prove conclusively that the people of Israel were by far the foremost people upon earth, intellectually and morally, for none of the other ancient writings can compare for a moment with those of "Moses and the prophets," as evidence of intellectual and moral excellence.

It is moreover but reasonable to conclude that the people who are manifestly the superior race upon earth at the present day are doubtless descended from those who were unquestionably the superior race thousands of years ago, and as the Jews are the only people upon earth that can fairly be reckoned as on a par with the people of Christendom, we find the prophecy already fulfilled which declares that Jacob should ultimately become "a nation, and a company of nations." Gen. xxxv, 10, 11. The Jews being the "nation," and Christendom the "company of nations" predicted. Therefore, when some one is declared to be the "servant" of God, now, "to raise up the tribes of Jacob," it is added, "and to restore the preserved of Israel." The Jews alone being "the preserved of Israel" at this time ; for all the other "tribes of Jacob" became "mixed" among the heathen by intermarriage with them, and by becoming idolators like them ; as it was predicted, "Ephraim hath mixed himself among the people," "Ephraim is joined to his idols, let him alone," etc. (Hosea iv. 17—vii. 8.) The Jews being the only people upon earth who have kept themselves separate from heathen nations and from idolatry, for more than two thousand years.

As the dominant race among the Mahometans is well known to be descended from Ishmael, the son of Abraham ; and as the nations of Christendom are here shown to be descended from "the

ten tribes of Israel," we thus find that all the nations which are not heathen nations are "children of Abraham," and that consequently the prediction concerning Abraham that he should be "the father of many nations," is already amply fulfilled.

As the same man who is declared to be "the servant (of God) to restore the preserved of Israel," (or, the Jews) is said also "to raise up the tribes of Jacob," it is important that it should be known with positive certainty, that the nations of Christendom are "the tribes of Jacob" here referred to; and as "the tribe of Ephriam" or the dominant race in Great Britain and the United States (as already shown) is so manifestly the chief among all the nations, we naturally look to the chief, or head, to take the lead in this matter, and our policy should be now to induce these two great leading nations to advocate a Supreme International Tribunal. Syria or Palestine (on the east coast of the Mediterranean Sea, being the most convenient and central position between all the great continents of the earth) might well be chosen as the seat of the general government for "all nations," that thus the prophecy may be fulfilled, which declares that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" and that the result will be that "nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah ii, 3, 4. Micah iv, 2, 3.

Should this become the grand and worthy policy of the two foremost nations of the world, they would certainly soon contrive to induce the majority of the people in the other nations of Christendom to be also favourable to so praiseworthy an effort to abolish war, with all its enormous cost in life and property; and there would then doubtless be no difficulty whatever in our obtaining peaceable possession of Palestine, that we might soon begin to make it a worthy capital for the whole world. Meanwhile, all that is necessary to secure the most unbounded ultimate success is that a few should now begin to manifest enough "faith in the word of God" to induce them to devote a fair proportion of their wealth for that purpose; for we may be quite certain that the more wealth is devoted, the more people will become earnestly interested in the matter; and the more people become earnestly interested, of course, the more wealth will be devoted; and so on continually; both wealth, and numbers of people (earnestly interested) being increased until the two foremost

nations of the earth will ultimately unite in the one grand common policy, most worthy of "the chief of the nations." "For there shall be a day, that the watchmen upon the Mount Ephraim shall cry, Arise ye and let us go up to Zion unto the Lord our God ; for thus with the Lord ; Sing with gladness for Jacob, and Shout among *the chief of the nations*, publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth . . . a great company shall return thither . . . for I am a Father to Israel, and Ephraim is my first-born."—Jer. xxxi, 6-7-9.

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